2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

Arithmetic.—1. The utter hopelessness of obtaining from the aborigines any correct idea of the population of the tribes individually and collectively will be readily understood when it is stated that the only numerals in the language are those for denoting "one" and "two," and that they have absolutely no word to express specifically any higher figures, but indulge in some such vague term as "several," "many," "numerous," "innumerable," which seem to convey to their minds an approximate idea of the number intended, but fail to satisfy the requirements of the statistician.[1]

2. When anxious to express a certain small number with exactness, as, for example, nine, the nose is tapped with the tips of the fingers in successive order, and, commencing with the little finger of either hand, "*ū·ba-tū·l-*," (one) is said; with the next finger "*ūkpô·r-*" (two), after which with each successive finger "*ɹn-kā·*" (and this) is uttered. When the forefinger of the second hand is reached both are held up, and, the thumb of the second hand being clenched, the necessary number of digits is exposed to view, whereupon the word "*àrdū·ru-*" (all) is pronounced.

3. If ten be the number in question—and this is the highest numeral they attempt to indicate by this or any other method—on reaching the thumb of the second hand, both hands, before being held up, are brought together and then is said, as in the former case, "*àrdū·ru-*."

4. To express "one," they hold up the forefinger of either hand and utter the word *ū·ba-tū·l-* or *ū·ba-dō·ga-*; to denote "two" they hold up the first two fingers and say "*ūkpô·r-*."

5. The toes are never used in counting, nor are pebbles, grains, or notches in a stick ever so employed. When it is stated that only the more intelligent are in the habit of computing by even the primitive method I have here described, it is somewhat remarkable to find that their system of denoting ordinals is more comprehensive, as will be seen by reference to Appendix E.

6. Before their comparatively recent acquaintance with us, they had not the faintest knowledge of the existence of even the

[1] With regard to human beings, to express a small number, say, from 10 to 20, *àrdū·ru-* would be used, while a somewhat greater number would be implied by the use of *jeg-chàu·-* (*lit.*, collected body), and a still greater assemblage, say of 50 persons, by *jī·baba*, beyond which number *at-ū·baba*, would be used. These words may be translated in a rising scale as follows:—

àrdū·ru-, several; *jeg-chàu·-*, many; *jī·baba*, very many; *at-ū·baba* (or *ū·baba*), innumerable.

As regards animals and inanimate objects the words *àrdū·ru-* implying many, and *ōt-ū·baba* (or *ū·baba*), innumerable, are generally used, and sometimes *jī·baba*, denoting very many.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

804 **Weights and Measures.**—1. When speaking of their physical powers I stated that 40 lbs. is ordinarily the maximum of a man's burden; but this is, of course, only an approximate estimate, for among these savages there is no recognised standard of weights or measures, corresponding to the nail, finger-joint, thumb, span, or pace.

2. In referring to the size, shape, or weight of a small object, they would, if possible, liken it to some seed, such as that of the *Entada pursætha*, or fruit, such as mangosteen, jack-fruit, or cocoa-nut; of larger weights they would say, "as much as" or "more than one man could carry" or "lift;" for expressing capacity or quantity they would say "a bucketful," "basketful," "handful," "canoe-load," as the case might be.

3. There is no prescribed or uniform size for any mat, tool, weapon, or utensil, the dimensions of each and all being dependent on the will of the maker, and on the material at his disposal.

[804] 4. No tallies are kept of numbers of articles, nor are counters such as seeds, stones, &c., employed in counting.

5. In speaking of a short distance, as, for example, 50 yards, they would compare it to "a bowshot," but in describing the distance of a certain spot it would be defined as equal to that separating two places, well known to the speaker and the person addressed; any distance over 15 miles would be said to "exceed a day's journey."

805 **Astronomy.**—1. It has been stated by Dr. Day that the Andamanese "divide the day into three portions, sunrise, mid-day, and sunset, recognising no subdivisions;" this is, however, incorrect, for though they are naturally content with a, to us, rough method of reckoning time, there are no less than thirteen periods of the day and night distinguished by definite terms, viz.:—

wá·ngala-, the first appearance of dawn.
ela-wá·nga-, between dawn and sunrise.
bō·do-la-dō·atinga-, sunrise.[1]
lī·li-, or *dī·lma-*, from sunrise to about 7 a.m.
bō·do-la-kâ·galnga-, *bō·do-la-kâ·ynga-*, or *bō·do-châ·nag-*, } forenoon.
bō·do-chà·u-, noon.

[304] met with has borne ineffaceable marks of injuries from which the living woman has suffered during her lifetime. And this is clearly the fate of the *Miscopie* woman also."

[1] Although they are aware of the variation in the sun's position at the same hour at different seasons they do not take the fact into consideration.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

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APPENDIX E.

List of Andamanese Words used as Ordinals.

	Of two.	Of three.	Of four.	Of five.	Of six.	Of any greater number than six.	Remarks.
1st (of two or more, as in a race)	*ô'tolâ'(da)*[1] ...	*ô'tolâ'(da)* ...	*ô'tolâ'(da)* ...	*ô'tolâ'(da)* ...	*ô'tolâ'(da)* ...	*ô'tolâ'(da)*	[1] When reference is made to animate objects *ârtondu'-* is often used.
2nd ,,	*târô'lo(da)*[2] ...	*mâ'gu-chêl(da)*[3]	*drô'lo(da)*[3] ...	*drô'lo(da)* ...	*drô'lo(da)* ...	*drô'lo(da)*	[2] Also used to denote "the next."
3rd ,,	...	*târô'lo(da)* ...	*mâ'gu-chêl(da)*	*mâ'gu-chêl(da)*	*mâ'gu-chêl(da)*	(*ô'tatt'r-târô'lo*) (*da*) as 4th, 5th, 6th	[3] Lit., between, or in the middle.
4th ,,	...	...	*târô'lo(da)* ...	*mâ'gu-chêl-târô'lo(da)*	*ô'tatt'r(da)*		[4] Lit., the last.
5th ,,	...	...	...	*târô'lo(da)* ...	*ô'tatt'r târô'lo (da)*		Speaking of a row or line of animate or inanimate objects:—
6th ,,	...	...	...	...	*târô'lo(da)*		The first, *ô'tolâp-*
Last but one.	...	...	...	...	...	*ô'tatt'r-târô'lo (da)*	,, second, *tô'l'eyô'lo-*
Last	...	...	...	...	...	*târô'lo(da)*	,, next, *târjan'a-*
							,, middle one, *mâ'gu-chêl-*
							,, last one, *artokâ'paringa-*

11: Cipriani E-3 (1951-1955) 1966 AZ2 Andamans AZ2
Onges

The Onges do not seem to require any preventive measures, and seem naturally immune to malaria. They do, however, transmit the disease to strangers, through the mosquitoes which are everywhere in Little Andaman. Like many other inhabitants of tropical areas, they probably all carry the disease without being affected by it – neither children nor adults show any sign of splenic enlargement.

In contrast to their periodic gorging, the Onges will equally cheerfully endure hunger, thirst and exhaustion. During our hazardous canoe trip to South Brother, however, they appeared much more affected than I was by long exposure to the sun. We were completely without any means of shelter for an entire afternoon in the open sea, and though the Onges tried to cover their heads as best they could, they still developed severe (and genuine) headaches, and were clearly much happier in the dark forest, which must be considered their natural environment.

Nothing has hitherto been known of the intelligence level and general psychology of the Onges. The childishness of their behaviour, however, is curiously in keeping with their strikingly child-like appearance. Like children, they seek only the satisfaction of elementary stimuli, and like children they pass in a flash from one mood to another, so that they are a people of sudden contrasts.

One example is their passionate love for their dogs, in marked contrast to the intense cruelty with which they hunt their prey. Having once realized the usefulness of dogs, first imported into the islands some thirty years ago, the Onges now pet them like little girls with their dolls, and the Onge women will suckle the family puppies quite naturally with their own children. Yet once a dog dies the other side of the Onge nature comes to the fore and the carcase is thrown into the forest – there is no looking back.

Their minds are in a sense inventive, in that they have evolved devices to help them acquire their food, but they have never, for example, thought of the fish-hook, despite the abundance of iron pieces thrown up by shipwrecks all round the islands. Anything new is taken up with a child's momentary enthusiasm, but they have no notion of sustained mental effort such as any form of counting.

Like children, too, the Onges laugh at the slightest thing, although their mirth is always restrained. In this they differ from the African peoples, particularly the Bushmen, who are often by

dead were buried securely bound in a knee-to-chest position, still the custom among the Andamanese). The Onges go no further than this and the idea of a Lord of the Spirits who rules all things, although on Great Andaman there has been some progress towards more anthropomorphic concepts. The complete absence of any form of cult, prayer, representation, or votive offering cannot, I feel, be the result of cultural decline from a more advanced age; this would have resulted in gross distortion and illogical superstition, but not in complete absence of any 'religious' practices of any kind.

18 SACRIFICE

No sacrifices of any kind are practised in the Andamans, nor is there any concept of propitiation, although there is evidence that even in the late Palaeolithic era some form of ritual sacrifice was practised, at least in Europe and probably over a much wider area. One would assume from this, and from paragraph 17 above, that the Andamanese is an even older culture.

19 TABOOS

Although my own experiences among the Onges have led me to think that taboos do not exist, some authors have asserted (in my view wrongly) their existence on Great Andaman. It is not, however, possible to draw any reliable conclusions on this point.

20 CEREMONIAL

The complete absence of any form of ritual surrounding birth, the purification of women, initiation, etc., or evidence of any such ritual in the past, is striking, in view of the prevalence in all the surrounding areas of strictly observed ceremonial for many occasions. As in the case of religion, such complete absence can only mean that the Andamanese became isolated before the idea of ritual spread to the area.

21 MEASUREMENT

The Andamanese have no means of counting, and no words to express gradations of time or size; to them everything is either 'small' or 'big'. They take no interest in the passing of years, and have no idea of their own age. To them life is but the passing of the seasons and the harvests of game and fish and fruits that they bring. This utter lack of any sense

802 805

or form of numerical evaluation is further support for the extremely low stage of cultural development at which they became isolated.

22 ART

302 531 532

When painting their bodies with ochre the Onges have no idea of symbolic representation, and use only geometrical designs. These invariably seem spontaneous, and in my view do not represent a degenerate form of some more highly evolved art, half forgotten over the centuries; in short, the 'artists' of the Andamans, with no conception of symbolism, are even today less advanced than their Palaeolithic counterparts.

23 DIGGING STICKS

172 412

In late Palaeolithic deposits, stones with holes in them have been found which correspond to those still in use among peoples such as the Bushmen, to add weight to their digging sticks. The absence even today of any form of weighted stick in the Andamans, where stone is plentiful, would appear to antedate the culture at least to early Palaeolithic.

24 HUNTING

224 172 [411] 229 177

The Onges still use the Palaeolithic throwing stick, although it is not their main hunting weapon. They have no idea of fixed traps, which must from the evidence have been known in Palaeolithic times, and it is hard to believe that a people so dependent upon hunting would have lost the art once it had been acquired. They have crude nets which the women use for fishing, but these are probably a comparatively recent introduction, which has arrived via the Nicobars.

25 DOMESTIC ANIMALS

231 174

The Andamanese have none, and this would seem to add weight to the evidence for their great antiquity.

26 ECONOMY

433 185 437

There is no economic system of any kind, and from the evidence available it is highly unlikely that even the most primitive form ever existed. There is no conception whatever of providing for tomorrow, or of any form of exchange or barter.